THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that walketh uprightly walketh surely: but he that perverteth his ways shall be known" (PROV. 10: 9).

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BACK TO THE FAITH.

BY ANNIE D. PALMER.

"FOR this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized:

"And their children shall be baptized for the remission of sins when eight years old, and receive the laying on of hands;

"And they shall also teach their children to pray and walk uprightly before the Lord."

Alice Moreton read the passages from her Doctrine and Covenants three times. Then she laid the book down and sat thinking and looking wistfully at her husband. The subject had been much on her mind of late, and she felt that she must talk with him about it.

Presently she said by way of introduction: "This has been a hard day, Frank; I am so tired."

"Why don't you go to bed, dear?" he asked. "The children are all asleep, aren't they?"

"Yes," she answered, "the children are asleep; but, Frank, I have been thinking—

"Well, what have you been thinking?"

"We used to kneel down together and have prayer before you went away. We never seem to have time for prayer any more."

"It is childish," he said with a half frown. "If God really cares for His children and knows their need, why should He want them to be continually asking for things?"

"We should forget Him, dear, if we did not need to ask for His gifts. Besides, do we not owe gratitude for all the blessings of life?"

"There are better ways of showing gratitude than being constantly on one's knees. To live honestly and honorably is better."

"There is nothing to hinder people from doing both. I cannot understand the change that has come over you, dear. When you

came from your mission, four years ago, you were full of the spirit of prayer; and so sure of the truth of the gospel, that you would gladly have given your life in its defense. I remember the first Sunday you were here. I sat with our two little children and listened to your testimony, and wished in my heart that both Frances and Joey could understand every word you said. You told how the Lord had inspired you to teach the gospel, how the sick had been healed through your administration, how you had been protected from evil-designing men, how food and clothing had been provided for your need, and how you rejoiced in every trial, because you knew the truth of God's work. Oh, Frank! it was a living testimony that you bore that day, and it thrilled me through and through. Have you forgotten?"

"I think I am wiser now."

"Dare you say that testimony was not true?"

"I was probably over-zealous—and mistaken."

"No, dear, you were not mistaken. You and I were happy in the year that followed your return. We did not have much money, but our children were well; and we lived our humble life, secure in God's love. We did not feel in those days, Frank, that it was useless to ask for our Father's care or unnecessary to offer thanks for His goodness; and, when baby Afton came to us—well I can not talk about it yet without crying. Only last week Dr. Gray pointed her out in a crowd and said: 'There is a sweet little girl that would never have been born, but for the faith of a couple of women who were there,' and Dr. Gray is not even a 'Mormon.'"

"Nobody doubts that a miracle was wrought that day, Alice—but it might—have been—in fact, I think it would have been the same, even if we had not prayed at all."

"And I am sure that it was the prayer of faith that did it—your faith, and mother's, and Emma's."

Frank Moreton resumed his reading, and his wife went sadly to her room, to kneel by her bedside in prayer, alone.

To be sure, she had so knelt habitually during the two years her husband had been away at college, but he was at home now and she looked to him to lead in religious as well as in secular affairs. Great tears rolled down her cheeks, while she lifted her heart in prayer for daily help and guidance.

Alice Moreton had been born and reared a "Mormon." In her girlhood she had been taught the need of marrying a man of her own faith, and the possibility of any other union was as foreign to her thought as to one of heaven's purest angels. She had been married to Frank in the temple. He, too, had been full of faith in the gospel. They had been extremely happy in their love; and the two children that had come to them in the first two years had so strengthened the bond between them that their every thought seemed bent in happy unison.

Frank's mission had been a source of strength to both of them; and Alice was learning now for the first time, how her husband's college work was tearing out the very stones upon which their tower of faith was built. Frank had ceased to pray. She remembered now that he had criticized severely a testimony that a good sister had related in fast meeting. She doubted that he had paid any tithing during the last year. She recalled that several times the smell of tobacco on his clothing had been suspicious. Her confidence wavered; her heart throbbed with a heavy pain.

To women less earnest in their religion, less spiritual in their desires, these matters might have been trivial, but Alice had been taught to look upon this life as a preparation for life eternal. She had learnt to count earth's family ties as ties that shall have no end, and the rearing of children in the fear of God as the greatest thing to be done in all the world. And in the gradual weakening of her husband's faith, she saw an almost insurmountable barrier to onward progress in eternity. With a confidence borne of her perfect love, she told herself that she would never cease to pray until he walked firmly again in the way of life.

The husband returned to the medical college when the summer vacation was over, and in the year that followed drifted rapidly down the stream of skepticism and unbelief.

Toward the end of the third year's work Mr. Moreton was called home on account of the very serious illness of little Afton. The child seemed scarcely alive when he reached home, and for three days lay so near to death that it wanted but the whisper of the heavenly angel to summon her away. The mother's heart was lifted in constant prayer for her recovery. The father looked calmly on and joined his newly-acquired skill with the skill of the old physician who had attended the family for years.

At last the crisis was past. Speedily the little one came back to health. Again the home took on its normal cheer. Frank had lost two weeks, but in the joy of seeing Afton well, he felt able to make it all up.

"I really understood the case better than did Dr. Oldham," he said to his wife on the evening before his departure. "The science of medicine is advancing so fast, it almost takes one's breath away to keep up with it."

"God was so good," Alice answered, as she stroked his head softly, "to let us keep our darling." After a pause she asked, "Don't you see that it was God who healed her?"

"I don't just see the relation between God and that first dose of medicine we gave her. It was so out of the ordinary—so different from the usual treatment."

"It was an inspiration! Oh, Frank! can't you understand that we are only the means of carrying out Heaven's will? The fact

that the dose was unusual is additional proof to me, that our Father heard our prayers and prompted the treatment."

"You mean that He heard *your* prayers," the man answered in his arrogance.

"Heard *our* prayers," repeated his wife, "*mine and the children's.*"

"Alice, I am sorry to have hurt your feelings," Mr. Moreton began deliberately, "but, I don't want you to teach that stuff to the children. I want my children to grow up with their minds free and unbiased in matters of religion. They can decide those things when they have judgment to weigh them properly."

"And I want my children to grow up," she answered firmly, "with a faith so strong, that no trial and no temptation, and no learning can shake it. Tell me, Frank, what have you gained in throwing away the faith of your father? Are you a better citizen, since you are not religious? Are you a kinder husband and father, since you doubt God? Is your life cleaner, more useful, more hopeful, since you cast divinity aside? Has happiness increased, or any gift been added to replace the joy your faith afforded? Answer me *truly*."

"I am wiser, Alice; I know better."

"I do not want your wisdom! A wisdom that takes faith out of my heart, that puts God out of my life, and gives me nothing in return—"

"Would you have the world ignorant?"

"No, far from it, but I would have men and women enter the fields of higher learning, with the view of finding out God's mysteries, rather than with a desire to disprove Him. A few weeks ago I spent a day in the Temple. In the morning service President Lund bore testimony that he knows that God lives and hears us when we pray. This thought came to me, 'President Lund's education is so vastly superior to that of any of our ordinary college men—and yet he knows God! How the thought burned itself into my heart! And when a young elder sang, 'I know that my Redeemer lives,' it seemed to me that a host of angels bore witness to the truth of my conviction. Frank, if you value my happiness, do not try to weaken my faith, nor to prevent me from teaching it to our children."

"Oh, well," he answered carelessly, "as you will. I suppose it won't really hurt the youngsters much, though it is a terrible wast of time."

For five years Moreton had been practicing medicine in his own home town. His practice had been wonderfully successful in more ways than one. He had been able to pay his debts, to build a commodious house, to dress well, to ride in a splendid car, and to lay by a snug little sum for a rainy day. He had built up a good business for his future, and an enviable professional reputation. As men count success, there was little else to be desired.

But his wife was growing prematurely old. She was never happy now as in early days; the nearest approach to it was when she and the children sang hymns and folk songs, and told each other's experiences, after the lamps were lighted. She was fully appreciative of the blessings of life, their beautiful home, their bright, romping children, her good health, and all the good they were able to do. But persistently would come to her Christ's question to the disciples: "For what is a man profited if he shall gain the whole world, and lose his own soul?"

And now a thing occurred which came very near losing to Dr. Moreton the joy of the whole world, too. He had stopped where the metal front of a building was being erected. In an unlucky moment he drew close to a man who was hammering the metal very hard. A chip of steel hit his eye, cutting through the corner and lodging far back in the retina. Dr. Moreton went to his office and immediately gave it the best attention within his power. There was no other doctor in the town, and no eye specialist within two hundred miles. His mirror showed him only the ugly three-cornered cut, so he supposed the steel that had hit him had fallen away. He washed the eye carefully and put on a bandage.

The next day he made another examination. The wound seemed to be healing nicely, but the pain was not lessened. For two days more he paced up and down his office floor, little heeding whether it was in darkness or light. His wife was unable to comfort him. The children cried and went away—except Afton. She would stay by him hours at a time and hold his hand and walk the floor with him. She scarcely ever spoke except to ask:

"May I bring you a drink, papa? or a piece of cake? or an orange?"

Once she said timidly, "We have prayed for you, papa. We always pray for you."

"Yes, dear," he answered, "I know."

On the third day Alice noticed that he frequently put his hand over the other eye; and when she asked him he admitted that it, too, was paining him very much. In the afternoon he arranged the bandage to cover them both.

And now Afton led him to and fro in the room and sat and caressed him when he tired of walking, and his heart sank with the helplessness that he felt was coming, and he moaned despairingly, and could not find comfort.

Alice's grief was quite as terrible as his own. She realized that his soul had in great measure shut out the light of heaven, and it seemed now that the sunshine of earth was also to be denied him. She prayed—how earnestly, how constantly, she prayed!—that the mercy of God would spare them the awful calamity.

"If the foreign body that entered the eye had been removed the wound would heal, and the pain ought to cease," reasoned Dr. Moreton to himself. "The foreign body must, therefore, still

be in the eye. The workman was hammering steel, so the chip that did the mischief is probably steel. If that is true, a strong magnet will remove it."

He called a careful business man to take him to see the eye specialist. On the way he talked to the business man about the terrible dread that was on his mind—described how it seemed to face the world henceforth, forever, in the dark—how he had perhaps looked at his wife and children for the last time—how his little daughter had led, and how she would continue to lead, him.

The eye specialist made the examination, and was puzzled. Then Dr. Moreton advanced his theory. The magnet was brought. When it was brought into close proximity with the scar in the eyeball, there was a thump against the outer surface as if the eye had been struck from within, and the eyeball bulged perceptibly. The half-healed opening was too small to allow the chip to pass. With a most delicate instrument the cut was enlarged and the magnet again applied. This time it came through the opening and adhered to the magnet. It was an achievement to the profession. The eye recovered speedily, and the other one, which had been suffering only out of sympathy, was now perfectly normal. Dr. Moreton said rather boastfully that the experiment was well worth the suffering. Alice humbly gave thanks to God and acknowledged it as an inspiration.

It is most difficult to understand why some spirits so stubbornly resist the beneficent influences that heaven sheds around them. It was so with Dr. Moreton. Having once denied the testimony of the truth, it was very hard for him to put away his pride and accept a power that was greater than his ambition. But there came a time when the petitions of his faithful wife could no longer be denied of heaven, a time when his haughtiness must be broken that her prayers might prevail, and because he had so fortified himself against the teachings of his childhood, the chastening hand must needs be laid heavily upon him in order to make him understand.

The older children had gone to a school party. Dr. Moreton and his wife and sister were at the theatre. Afton was at home with the sister's two little children. Suddenly it occurred to the young girl that they would have popcorn. So she set about making a fire. In order to hurry the blaze she took the coal-oil can and poured oil on the smouldering coals. In an instant the can was aflame. She held on to it and carried it outside, but threw it down near the corner of the frame kitchen. It took but a moment to start a blaze that spread rapidly through the house. Meanwhile the child, with wonderful presence of mind, had extinguished the fire in her clothing by rolling herself in a rug on the floor. While there in agonizing pain, the house began to fill with smoke, and great flames shot through the kitchen door. Realizing the terrible truth she managed to get the two younger ones out at a safe

distance. Then she swooned and knew no more until she heard the pleading tones of her mother praying that the Father in heaven would spare her life. They had carried her to a little two-roomed cot across the street, where an old woman lived with a cat and chickens. There they had stripped off the burned clothing and dressed the awful burns that covered her chest, neck, and right arm. For hours they sat watching for a return of consciousness, while the flames licked up the remains of their beautiful home and left a heap of smoking embers.

When Afton opened her eyes the father turned away his tear-wet face and sobbed aloud for joy. But days lengthened into weeks and into months and still the little girl lay upon the pillows. The burns healed slowly, proud flesh grew in the wounds, the forces of nature seemed too much exhausted to effect repairs. And now the father noted with alarm that there was heart leakage to add to the other difficulties. He could not tell his wife of this discovery, he could not bear to think of it himself. It was so sickening—so utterly hopeless. In his grief it seemed to him that no other such child had ever lived as this child that was being taken from him—that nothing else on earth could ever be worth striving for when her innocence and love were gone.

As he sat with lowered head thinking it over, the frail hand of the child was laid on his and the feeble voice faltered:

"You can't make me well, can you papa?"

"I shall try, darling, but—"

"But you can't, papa, I know you can't. You have tried ever so long, and I am not better."

"Not much better, sweetheart! What do you want papa to do?"

"Papa, dear, couldn't you ask God? Mamma has asked Him, and so have Joey and Frances—but—if the whole family should ask—I mean kneel down together—here by my bed—"

"Yes, yes, child. What then?"

"Then the heavenly Father would know that you all want me."

There was a long sigh from the child, and she turned her face away. The man sat for a while motionless, pride struggling against humility, blind reason seeking to overthrow the kindled spark of faith. At last he arose and went to the bed chamber. He sat there for an hour, his doubt and intense desire struggling for supremacy. The weak moaning of his child now came again to his ears and in agony he threw himself upon his knees and in tears and sobbing began to call upon God. Faith had conquered. His prayer was sincere and earnest. And when he arose and sought his wife it was with new hope and a tranquil peace.

"Alice," he said, "there is no hope for Afton, but in the power of God. She has asked that we all kneel by her bedside and pray. Will you call the children?"

(*Continued on page 523*).

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 15, 1918.

EDITORIAL.

GATHERING OF THE JEWS.

WHAT concerns the Hebrew people is of interest to the rest of the world. Their scattering among the nations of the earth ushered in a new dispensation, during which the Gentiles—those not of the seed of Abraham—were made the guardians of the blessings of the gospel. Their gathering will be followed by the prevalence of another dispensation, the dawn of which we have already seen, and during which God will again speak to the world through His servants of the chosen race.

Paul teaches this in his letter to the Romans, when he says, "If the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the gentiles; how much more their fulness? * * * For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? * * * Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11: 12-26).

It is clear from this that the gathering of the Jews and their acceptance of the gospel will begin a new chapter in the history of the world, with new conditions, as different from the old as if the world had risen from the dead.

To the Latter-day Saints the present movement among the Hebrews toward the Land of Promise is of special interest; for it furnishes the world a proof of our claim that Joseph Smith was a Prophet of God.

He not only preached gathering as a doctrine but, inspired and commissioned from on high, commenced to gather God's chosen people. Through him, as foretold by the prophets of old, the call went out, first to Israel and then to Judah. He was led to select a place of gathering in the western hemisphere, as a beginning of the assembling of God's people, and then to cause the land of Palestine to be dedicated for the home-coming of the Jews. He received the holy priesthood and was inspired to build temples, sacred places in which the presence of God was manifested, and through the Prophet the work began, and the spirit of gathering was poured out upon Israel and Judah, and even upon other nations.

There were a few others who taught, from the Bible, that the Jews would return to Palestine at some future time, although most Bible students denied a literal gathering and were looking only for a spiritual fulfilment of the prophecies; but Joseph Smith not only preached a future gathering, but announced to the world that the gathering was about to commence; that God had sent him to call His chosen people together, and that the restoration of the priesthood and the establishment of the Church were the first steps in this great work. Hence, when we see how wonderfully the predictions he made are being fulfilled, we can not but accept him as the mouthpiece of God, and a true prophet. And so, as stated, the present homeward movement of the Jews is of special interest to us as Latter-day Saints.

From reliable sources it is learned that there is now a Jewish Legion of Honor, eight thousand strong, under General Allenby, in Palestine, fighting with the British for the liberation of the country from the curse of Turkish misrule. It is also learned that more than fifty thousand American Jews are now in Egypt, ready to join the Legion in the Holy Land.

Formerly the Jews were divided on the question of Zionism. Many wealthy and influential adherents of the Mosaic faith were opposed to the entire movement as impractical. At present there is no opposition. Every class of the Jewish people, in every land, is fast approaching unanimity on the subject. The extreme orthodox and the radical-reform religious wings are drawing closer together. The proletariat and the *bourgeoisie* among the Jews stand on one platform, so far as Palestine is concerned.

And it appears that the time for the redemption of the country has come. God has, we may say, in accordance with the prediction of Isaiah, given Egypt as a ransom for Palestine, and Great Britain has spoken and pledged herself in behalf of the rehabilitation of the scattered race. Great Britain did not take Palestine for herself, but for the Jewish people. The government of this great country has promised to do everything reasonable within its power to put the Jews back in the home of their ancestors in the Holy Land, and it looks to them to set up a civilization there.

According to the present program of the Zionists, Palestine will be a republic—a United States of the Near East, with a government based on the principles on which the government of the United States of America is built, but retaining the laws of Moses relating to divorce, parents and children, inheritance, and occupancy of land.

In a recent convention of the provisional Zionist executive committee, it was agreed that the ancient Jewish law of equality and justice to all should be made the guiding principle of the new life in Zion: The gathering was addressed by leading Jewish scholars, and the acceptance of the declaration of principles was

the occasion for an outburst of applause and cheering which lasted for several minutes.

This declaration of principles, or "resolutions bearing on the Palestinian policy," revealed, we are told, that the purpose of the Zionists is not alone to re-establish the ancient homeland, but to build up a model commonwealth in which extremes of riches and poverty should be averted and the old-time Hebraic morality and justice become the law of the land. Embodying both the ancient Jewish law and the new social platforms of the various labor parties of England and other allied countries, the declaration presents a striking program of economic reconstruction.

It seems more than probable now that one of the greatest results of this world-war will be the return of the Jews—or as many as desire to return—to the country that is theirs by divine right.

The Jews, united in the land of their fathers, will be a mighty factor in the future development of the world. Their country will eventually extend from the River of Egypt on the south to the Euphrates on the north, and from the Mediterranean on the west to the great river on the east, and probably beyond. In this territory, which will include both the land from which Abraham emigrated and the country to which he went, there will dwell a mighty federation of the children of Abraham.

They will be the great financiers of the world. They will be successful agriculturists, manufacturers, and tradesmen. They will furnish many prominent orators, scientists, artists, jurists, and statesmen, for in all these lines of human endeavor and activity the Jews are now, and have always been, among the first, notwithstanding their scattered condition and the opposition they have had to overcome.

The Jewish republic will be a great state, greater than any of the ancient empires that flourished in that region many centuries ago—greater than either Assyria, Babylonia, or Persia. It will, in time, become the hub of the civilization of this hemisphere, and when the Jews accept the Lord Jesus Christ as the Messiah, Jerusalem will be one of the great religious centres of the world, and the nations of the earth will go there to worship in its Temple and sacred precincts. And then it will come to pass that the law will go forth from Zion and the word of the Lord from Jerusalem.

Great and momentous events are before us. We are living at an important time in the world's history. May we realize our position and be determined to do our duty to God and our fellowmen, in order that we may be prepared for the coming of the Bridegroom, and the appearance of the new world that is even now emerging from the past, through much tribulation and sorrow.

J. M. S.

BACK TO THE FAITH.

(*Concluded from page 519*).

The wife gave no outward sign of surprise or joy, but her heart was happier at that moment than it had been before since Afton was born.

"Amen," the little sufferer repeated as they all arose after the prayer was said, and a moment later she was sleeping peacefully.

In a few days the child was sitting propped up with pillows. The burns were healing nicely and there were no signs of heart trouble.

"The heavenly Father is the best doctor, isn't He, papa?" she said, patting her father's hand.

"Yes, darling. He is a wonderful doctor. He has cured your heart and made mamma's happy, and given your hard old daddy a new one."

"He can do everything with hearts, can't He?" the child said, smiling.

And Dr. Moreton, realizing the awful struggle his change of heart had cost, answered:

"Yes, child, everything."

Then he took down the big Bible and together they read the story of the little daughter of Jairus.

"Let us pray," he said to his wife when they were preparing to retire that night. "I see my error and I confess it. 'The fool has said in his heart, There is no God.'"—*Improvement Era.*

LIGHT AFTER DARKNESS.

ADDRESS DELIVERED AT ST. GEORGE, UTAH, SEPTEMBER 15TH, 1917, BY ELDER HYRUM M. SMITH.

(*Concluded from page 503.*)

THEN again, the doctrine of the world with respect to the salvation of the souls of the children of men was that except you do confess the Lord Jesus Christ you will be damned forever and ever. Except a little child is sprinkled, if it dies without these rites performed by a minister, it goes to hell forever and ever, to be fried and burned without end of pain. Such was the doctrine of the world; but they are getting out of that a little bit since the Prophet Joseph Smith declared the truth. They are becoming a little bit peculiar, like the Latter-day Saints, since that beautiful doctrine was announced by Joseph Smith, that little children are alive in Christ; they are redeemed by the atonement of Christ; if they die in their infancy they go back to the Kingdom of God, to the Father who sent them, to live in His glory forever and ever. That is a more beautiful and merciful doctrine; it is more appeal-

ing, to mothers, especially, who have gone through the valley of the shadow of death in order to bring little children into the world. Hence the world have been compelled, largely, to abandon that false doctrine, and they no longer accept or believe it. The truth has been made known, but that was the former doctrine. Now, my brethren and sisters, the doctine that a man who died without baptism, or the man who died without having heard the name of the Lord Jesus Christ, was irretrievably damned, was the world doctrine; but there is no such doctrine in the Scriptures; the Lord Himself never declared it; none of His disciples ever declared it; no prophet, whose words are extant or recorded ever declared it; and how the world ever got to it can only be understood on the ground that the devil himself inspired men to believe it. It was the doctrine of devils; it could not come from elsewhere. The great and glorious gospel of the Lord Jesus Christ, as restored through the Prophet Joseph Smith, was that there should be an opportunity for all men, either in time or in eternity, to hear the gospel; that if a man did not hear it here, the heathen who did not hear it here, would have a privilege of hearing it sometime elsewhere. The gospel should be preached to the spirits, even those in prison, or in the spirit world, and they should have the privilege to know the name of the Son of God and the Redeemer of the world, to bow the knee in reverence before Him and to confess with the tongue, "Thou art the Christ, the Son of the living God." We believe that, and are very sure of it, that this privilege should be given to them; and that has made the Latter-day Saints a very peculiar people. These are all true doctrines; and whatever men may think of us, we will adhere to these principles which make us peculiar; because God is peculiar in the same way, and our Savior is also peculiar in the same way. We are peculiar with them, even our Heavenly Father and the Redeemer, and we can well afford to stand aside from the world. We stand with them, and will be peculiar like unto them.

The doctrine of salvation for the dead, the doctrine of the building of temples wherein holy rites for both the living and the dead shall be performed, the doctrine that our fathers who have died without the gospel shall be redeemed, and that our children shall turn their hearts to the fathers and the fathers to the children, is a true doctrine and shall bring fathers and children together, redeemed and sanctified and glorified in the presence of the Lord. No longer will children have occasion to suppose or to believe that their fathers who died without knowing the truth are in torment forever. We build temples; we work for the salvation of the dead. The brethren who have gone beyond are preaching the gospel to them that are dead. The Lord opened the doors of the prison house to them that were bound. He preached the gospel to them, and that work has been going on, and no doubt myriads of the spirits in the spirit world are believing the testimony of the elders

and are receiving the gospel. As far as their genealogy shall be made known we shall perform the work for them in the temples of the Lord, built in this generation, and in which they, like us, shall be redeemed by the blood of the Lord Jesus Christ.

Then to conclude—there is so much upon this subject, my brethren and sisters, but to conclude: The moral standard, the ensign to the nations, that has been raised by the Latter-day Saints has constituted the Latter-day Saints a peculiar people, perhaps to as great an extent as the opening of the heavens, or the restoration of the priesthood, or the restoration of the principle of revelations from the Lord. Here is a people who believe in being pure, not only in heart but in body, in mind, in thought—pure, clean and undefiled. As long as a man lives he should live undefiled. The Latter-day Saints are taught that it is better to die than to become impure; that to defile one's self or another is as great a crime as murder, and will bring a swift condemnation. Some people think it is impossible for the Latter-day Saints or any one else to live up to such a standard, and they say: "Why, what a doctrine, what a standard! It is impossible; it is Utopian indeed, and no man can achieve it." We have been set aside from the world because we believe that a man must be as good as a woman, and that a woman must be as good as the angels in heaven.

That is the principle and standard of purity among the "Mormon" people, and that has set us aside from the rest of the world as far, perhaps, as any other principle revealed. They ridicule it; they laugh at it, and have done in the past, but they will come to believe it, more and more, for the power of the truth of that glorious principle cannot be resisted. It is going to make its way in the world, and is making its way in the world; and now in schools, in our states, in our nations, the wisest and best and most learned and far-seeing among men are discovering the fact that the greatest curse in this world to-day, perhaps, is not infidelity, but impurity, which leads to infidelity. For no man can be impure, wicked, vile and immoral and have any faith in God, nor any belief in Him. Ninety-nine people out of every hundred of such people will deny God, because the spirit of the devil, the spirit of denial, is in their hearts. The world is beginning to recognize that impurity is the curse that now enthralls it; and this standard that they have held up to the world we hold up too. There are, however, many people in the world, add perhaps a few among us who think these ideals too high. You men and women of the Church, you men and women of Israel, must it be said that we are being leavened by the leaven of the gentiles; that we ourselves are beginning to believe like the gentiles about our standards of purity? No, let that never be said. Shall we waste time in the pulpit pleading with our young men and women to resist the encroachment of these evils, which are so prevalent in the world? No, it ought to be the ambition and the determination of every

man and woman in the Church to help hold up that standard and to demonstrate in his and her life that we have reached it, and will maintain it, and we propose to carry it on to victory until the world is either swept clean from those who will not receive it, or is filled with those who receive it gladly and believe it.

Well, we are a peculiar people indeed. Praise be to the Lord. Let the leaven, then, of the gospel of Christ leaven the lump, and do not allow ourselves to take up the fashions, the dances, the impurities, the drunkenness and the infidelity of the world. Let us resist it, overcome it, and become, as the Lord has destined that we shall become, the glory of the whole earth and the redeemers and the saviors of men. These things, it seems to me, with others that could be mentioned, these mighty principles of the gospel of Christ, are so great, so glorious, so noble, they are worthy of our study; they are worthy of our acceptation; and we have no time to waste thinking of or practicing the things of the world. We have been born again; we have been brought forth in newness of life; and by us must the world be saved, through the gospel of the Lord Jesus Christ, which we are laboring to make known unto them, or else must the world be lost forever. God help us, my brethren and sisters, to believe these great things, to think of them, to study them and glory in them, and give the glory forever to the Lord Jesus Christ. Amen.

PROUD OF UTAH.

In December, 1917, Chaplain B. H. Roberts, a prominent "Mormon" Church official, sent the following message from Linda Vista, California:

"If the eyes of the people of Utah have been and are and will be upon the First Utah Artillery, let the people of Utah know also that the First Utah Regiment's eyes are upon the State of Utah. And up to the present time every man of the regiment is proud of the 'Bee-Hive State.' To the question, 'Who are you, sir?' every man of us is proud to answer, 'A Utah man am I, sir,' and State pride fairly vibrates in the answer.

"We are proud of Utah's record of past achievements. We are proud of her present spirit, as manifested in her prompt response to every call of duty in the present crisis of our country's history. Proud of her over-subscription to the first and to the second Liberty Loans; proud of her over-subscription to the Red Cross fund; proud of her over-subscription to the Soldiers' Welfare Work fund; proud that she stood so high in the number volunteering in the regular army, in the navy, in the marine corps, in the field hospital corps, and the medical and sanitary detachments. Proud also of the number and character of the men she has furnished in the

selective draft, and are confident that they will make good, equally with the volunteers who have enlisted in the service.

"We are proud also that Utah has not failed to give to the American army a complete volunteer unit, which will bear the name of the State throughout the war—the 145th Field Artillery. The men of this regiment may be pardoned for being especially gratified that Utah did not fail to respond to the opportunity to express her patriotism, and that it falls to their lot to be identified with that unit."

We take pleasure in calling attention to a recent report, dated Camp Kearney, May 7, which shows that a Utah regiment —the 145th Field Artillery—has made a new record for physical health and efficiency, upon which, to quote the words of Lieut.-Col. Alexander Murray, division surgeon, "the whole division is to be congratulated." We quote the following from the health report of the Camp:

"The health report for last week, published to-day, shows that for the tenth consecutive time the 145th (Utah) field artillery had the fewest non-effectives per thousand men enrolled. The Utah regiment's rate was 12.4 per thousand; that of the next lowest organization, the 144th (New Mexico) machine gun battalion, was 28.5. The 115th engineers and 115th sanitary train, respectively, were third and fourth in the column. The 160th (Cal.) was the healthiest of the infantry regiments.

The Utah regiment's rate is a record for any regiment here since the division has been established. Medical officers pointed out that there had been no day since its arrival here when this regiment had had a non-effective rate of over 30. The divisional rate last week was 40, which is considered creditable."

FROM THE MISSION FIELD.

Lady Missionaries.—In the Leeds conference four more lady missionaries have been set apart. Their names are as follows: Mary Stead, Sarah Ellen Thackray, Annie Eliza Langford, and Nellie Mitchell.

Releases and Departures.—Elder William D. Lewis was honorably released, August 7th, 1918, to return to his home in Zion, and on the same day he embarked at London for his homeward journey. He was accompanied by Elders A. Bailey Dunford and Ira M. Croff, who recently arrived in Liverpool en route homeward from the South African Mission.

Relief Society.—On Monday, July 29th, at "Deseret," President James Gunn McKay and Elder Oliver G. Ellis attended a meeting of the North London Relief Society and reorganized it with the

following officers: Sister Lillian Wallace, president; Mabel Milroy, first, and Emily J. Hawkes, second counselor; Ellen Bradford, trustee; Nellie Hutton, secretary; and Rosa E. Rumble, treasurer.

Baptisms.—One more young man was added to the fold of Christ at an open-air baptism near Bradford, Leeds conference, on July 24th, 1918. Elder Joseph S. Nelson performed the ordinance, and Elder Ether L. Marley confirmed the brother at a cottage meeting the same evening.

On August 4th, 1918, a baptismal service was held at Sheffield, at which three applicants for membership in the Church were baptized, Elder Leland Hair officiating. They were confirmed the same day.

Branch Conferences.—The Clayton branch of the Leeds conference held its conference in two sessions on August 4th, 1918. Conference President Joseph S. Nelson and Elder E. Henry Clarke were in attendance. The afternoon session was occupied almost entirely with songs and recitations by the children. The conference president made brief concluding remarks. The Sunday-school was reorganized, with Brother Ernest Shackleton as superintendent, with counselors. Elder Clarke occupied the greater part of the evening session in discoursing upon the Word of Wisdom. Branch President Harry Kershaw took charge of both meetings. Immediately afterwards a street meeting was held.

Two sessions of an interesting branch conference were held at Sheffield, August 4th, 1918. There were present as visitors, Elder George F. Richards, Jr., of the Liverpool office, and President David A. Owen and Elder Leland Hair, of the Sheffield conference. Branch President George C. Wilson conducted the meetings. The visiting brethren and the branch president were the speakers.

DIED.

COCK.—Muffet Ernest Edward, the little son of John Thomas Jeff Cock and Caroline Muffet Jeff Cock, at Bradford, May 9th, 1918. The child was born April 28th, 1913, and blessed shortly after by Elder W. W. Seare.

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